

But we go farther back to inquire after the origin of this war, and the wrong out of which it springs. When, some twenty years ago, Mexico rose in her might, and burst the shackles of Spanish tyranny, and established herself on Republican principles, we hailed the event with joyful acclamations, and cheerfully extended to her the right hand of fellowship. With a view, doubtless, to national benefit from the superior wisdom and high moral strength of the bonds of amity between the two governments, this new Republic held out inducements to citizens of the United States to migrate thither, and settle upon her lands. The rush from our Southern States was overwhelming. Soon, in a large Province lying contiguous to our own country, some immigrants began to exhibit a tedious influence. Symptoms of dissatisfaction with the general government made their appearance, and ere long the Province was in a state of revolt. We furnished her all

of the "peculiar institution" is 1,000,000 which is one twentieth of the whole population.

I then sat down and wrote the letter I promised her to my friend, and arranged other matters, gave her the letter, and she left.

house of a good Quaker man, where we stayed all that day. He took us about 15 miles to another friend, and the next day, Saturday, this friend, took us to Philadelphia, where

and Government patronage, having for main design the defence of those guaranties which the constitution secures to the all holding States of this confederacy."

all the territory we have conquered of her,
cluding Texas.

COMMUNICATIONS.

E. Smith-Christian Duty, &c.

A day or two since looking over The True Wesleyan, I saw an article from the Rev. Edward Smith, which contains some things worthy of attention. For some months past Mr. Smith, acting in the capacity of "Conference Missionary," has been through different circuits preaching on the withdrawal of J. W. Walker, and against the position of the "Garrisonians." Referring to the Deersville Quarterly Meeting held at West Chester, he says—

"On Monday I preached on brother Walker's reasons for leaving the Church, and showed that Christians might support our government, vote and hold office under the Constitution, allowing it to be all the Garrisonians said it was. I heard but one opinion expressed of the sermon—that was, that my positions were unanswerable. This sermon I hope was reasonable; as this part of our Zion had been visited by these political and religious heretics a short time previously; I had no opportunity to do anything for our Missions at this meeting."

It seems to me that the above paradoxical position has only to be read to be repudiated. What is a Christian? One who regulates his life by the example and teachings of Christ. Would Christ "support," "vote" or "hold office" under a government that plundered men and women of all that they hold dear?—would he "hold office" where his brethren are sold as swine?—where men are butchered by the thousand in cold blood to extend the curse of slavery? What office would he hold? That of President? Secretary of War? Sheriff? He would look rather curious after all his teachings on love, &c., to be Commander of the U. S. armies; or putting the rope around the neck of some victim? Or would he be Judge, after telling the people to "judge not?"

But says Mr. Smith, Christians may support the Constitution, "allowing it to be all the Garrisonians say it is." What do the Garrisonians say the Constitution is? "A league with death and a covenant with hell," and as Orange Scott said, "a wicked instrument," one which compels us to deliver up the slave to his claimant—to put down the struggling bondman while striving for freedom—that pays a bonus to the man-thief, &c. Yet "Christians may support" all this, for this is what we say it is. John C. Calhoun could say no more. There is not a pro-slavery priest in the Union but what will declare that sentiment orthodox. Yet our friend has "heard but one opinion expressed—that was, the positions are unanswerable." I hope such is the case, for if he heard more than one opinion of that kind I should even doubt the sanity of West Chester.

But as these "political and religious heretics" had some time before visited that part of the Wesleyan "Zion," nothing could be done for the Canada Mission. This looks cheering, and speaks volumes for the effect produced by the Anti-Slavery agents, notwithstanding the power of friend Smith, and the unanswerable character of his position. Even the Wesleyans had been so operated upon by the counselors that from them he could get nothing. I do not rejoice that nothing could be done for Canada, but I do rejoice that nothing could be done to support agents to teach the people the rightfulness of supporting this government, under the name of Canada mission. More of this mission anon.

But what does our friend mean by the term "heretic"? If he means those who hold views contrary to the mass, I have no objection to the term being applied to us. But then does it not equally apply to himself? I mean to his profession, religiously. None will doubt his political orthodoxy, as expressed above. But if he means that our views are wrong, ungodly, unchristian, I beg in the name of the Garrisonians to differ with him, and to here affirm that we are sound, right, christian, in our views. In the same article Mr. Smith says he came to Leesburgh expecting to meet Mr. Garrison and Mr. Douglass, to give them an opportunity to refute his positions if they could. I am sorry that Mr. Smith did not avail himself of proper information of our friends whereabouts, during all the time they were in Ohio. I heard repeatedly of his intention to meet them, first at one place, then another, but never saw him. Again,

"I spoke on the privilege and duty of Christians to support civil government, not founded on christian principles, in which I pretty thoroughly examined the grounds taken by the Garrisonians. Brother J. A. Preston was present and took notes, but would not undertake to reply, and I learn that neither Mr. Garrison nor Mr. Douglass, who held a meeting there a short time after, noticed any of my positions. This I think was their wisest course."

What I wish to notice is the statement in reference to Garrison and Douglass. I ask whether at that meeting the course of friend Smith was not referred to, again and again; was it not repeatedly asked why he was not there, &c., and in referring to and examining his position in reference to the Government did not A. N. Hamlin, preacher for the Wesleyans, rise and correct a statement made by one of the speakers? The above sentence would convey the idea that all creation was afraid to touch these "unanswerable positions." Last Sunday week his position was reviewed at Leesburgh.

I will close this article by calling attention for a moment to the Canada Mission.

wish to do so because many of the friends of the slave suppose that while giving to this Mission, they are doing anti-slavery work. In perhaps every letter written to the Wesleyan during the year by E. Smith, reports have been made of the monies and goods collected for this Mission. The following receipt in the article from which I have quoted will show the amount raised in all.

"MESOPOTAMIA, O., Sept. 21, 1847.
Rec'd. of E. Smith, \$227.67 in money, and \$137.37 in clothing; in all, \$365.04.
LEVI PHILLIPS,
Treasurer of Missionary Society.

I do not know how much of the above will go to Canada. But I do know that for the few months employed in this work of collecting, &c., E. Smith received more salary than all the monies collected. I also know that E. Smith is paid out of the Missionary Society; but whether what is collected for Canada is kept sacredly for that purpose, remains to be seen. I hope anti-slavery people will see that their funds are employed for anti-slavery purposes.

Yours, W.

Errors:

The recent Buffalo Convention was one of interest on various accounts. There were present men of talents, and apparent devotion to the cause of the slave, as well as those who were not probably heartily consecrated to the cause. I could not but observe the rank spirit of emulation which possessed the minds of a certain clique of eastern delegates. It would seem that certain ones, inasmuch as they had labored somewhat conspicuously in the anti-slavery ranks heretofore, supposed they had arrived at perfection in their conception of things, and that no one was competent to cut and carve projects of worth, but their honorable selves. Efforts were made to gag the convention, from the ostensible fact that certain western delegates were supposed to entertain views which might not chime with the peculiarities of some of the easterners.

It was insisted by Leavitt, Tappan, and others, that none but delegates of the ratio of the electoral district were entitled to vote. This was urged obviously under the apprehension that some matters having their origin at the Macedon Lock Convention, might be introduced. This principle of suppressing discussion, or interposing the gag *à la minute*. In the movements of such a convention, it is an easy matter to select the noble and generous hearted, and equally easy to detect the stiff-necked, and willful.

It is my opinion that the Liberty Party has held its last National Convention. "A house divided against itself cannot stand." Especially when the advocates of any moral enterprise attempt to turn the padlock upon their own members, it is evidence sufficient that their organization is based upon untenable premises, and must soon come down.

Every organization among men that is disposed in the least to stifle discussion is utterly unworthy of the countenance of all honest men.

The same is true of the press. Every pretended reform periodical that trammels discussion, so far from being a blessing is a curse to community.

At this Convention there were, aside from others of not very meritorious dispositions, many generous hearts—hearted large in the cause of benevolence, and well doing. Among them stood prominently the magnanimous Gerrit Smith. If there are in this nation of carnage and oppression, two men upon whose character there does not exist the first taint of impurity, these two, in my opinion are Gerrit Smith and William Lloyd Garrison. Although differing somewhat in their views, yet their hearts beat with sympathy for the afflicted every where. They are ready and willing and anxious to enlist in every cause having for its end the renovation of man. For purity of motive, and indomitable fidelity to every good work, they should indeed rank side by side. None but the virulent and exceedingly mawkish can but admire them.

Those loud in the denunciation of Mr. Smith at the Buffalo Convention will soon sing the requiem of departed glory. Their sun has set and night is upon them.

If Joshua Leavitt, and Lewis Tappan, with others did succeed in carrying their peculiar ends, by insisting upon hair-splitting lawyer technicalities, they are marked as men of suspicious anti-slavery, and men that glory more in being self-confident by what they have done, as entitling them to superlative notice, than for present devotion to the cause of the bondman.

I placed an ignominious mark upon the forehead of Joshua Leavitt, when he recently, with two constables, grossly insulted Stephen S. Foster. Until he repents publicly of that diabolical act, let him blush to raise his head before an enlightened audience north of the Potomac. He can now go South without fear in view of his anti-slavery. Slaveholders will now without doubt throw up their hats and applaud him.

If he be at all consistent to vote under the Constitution, the ground of Gerrit Smith, is in my opinion, the only feasible one for a political party.

No one thing would tend more toward the slave's redemption, short of the act of redemption itself, than the elevation of the poor classes. This is a prominent aim of the League. Why it should not be established

as the axiom of reform that every person the moment he enters the world, is entitled by virtue, merely, of his existence, to a portion of this Earth, I cannot possibly determine.

Where the right to monopolize land in the manner it now is monopolized, came from, I cannot tell, unless it came from the nether pit. I did not intend running into a disquisition upon the merits or demerits of the League, when I commenced writing, and will close by saying I suppose every one present at this Convention has his own opinion about it. But I must say I do not believe it will avail the least possible thing in loosening the chains of the slave.

H. W. CURTIS.
Morgan, Ashtabula co., O., Oct. 29th, '47.
MOUNT PLEASANT, Oct. 25th, 1847.

To the Editors of the Bugle:
"Leaves have their time to fall,
And flowers to wither at the North wind's breath,
And stars to set—but all—
Thou hast all seasons for thine own, Oh Death!"

Again has the shaft of Death entered our circle, and stricken from amongst us one of the faithful!
Elizabeth Robinson is no more! I have just returned from her funeral, and feel it due to friends and the cause in which she so faithfully labored, to announce her peaceful close, which was about 7 o'clock on the evening of the 23d of this mo.

It had been my privilege to be with her much since her return from Salem, whither she had resorted the past summer, for the purpose, I believe, of not only benefiting her health, but also encouraging a Hydropathic establishment which she had hoped would be a benefit to the human family. So great was her desire to promote works of usefulness, that all her energies were continually employed for that purpose to the end of her life. Often, during the last week, was she heard to say, if she could live to be a benefit to her race, she should delight to do so; but had no fear about the future—had carefully looked over her work, and was satisfied. She had tried to do right, and if she had erred, it was through ignorance; and all who have been with her can attest the meekness and purity which pervaded her spirit and diffused calmness around, even in the pining agony. Of her truly, it may be said,

"A keen perception of the right,
A lasting hatred of the wrong,
An arm that failed not in the fight,
A spirit strong,

Arrayed her with the weak and low,
No matter what the opposing power,
And gave a terror to the blow
In battle's hour.

None were too low to meet her eye,
None were too weak to claim her aid,
To meet reproach none were too high
In place arrayed.

Man, had her sympathies, not men—
The whole she loved, and not a part,
And to the whole, she gave her pen,
Her years, her heart."

That the knowledge of her exit may arouse the energies of her remaining friends, is the earnest desire of
JULIA ANN FRENCH.

FRIENDS EDITORS:

The New Lisbon Anti-Slavery Sewing Circle, during the labors of the past year, have been aware that slavery still continues to crush its millions, and to seek every means to fortify itself in its cruel and unrelenting position. As a means it resorts to the prohibition of all instruction, even the ability to read the divine scriptures. The marriage institution is denied, and the family altar broken up—husband and wife are separated forever—children are still torn from the embraces of their fond parents, presenting to the humane the most heart-rending scenes of misery and distress.

Our nation at the present moment is engaged in the most unnatural and atrocious war against a sister Republic, for the purpose of extending and perpetuating the system of slavery, thus presenting to the lovers of humanity the most discouraging aspect. Still, there is much to strengthen and encourage us in our efforts for its overthrow.

The true character of this mighty evil is becoming better understood by the more intelligent and reflecting portion of community; the halls of Legislation are more or less agitated—the churches and religious bodies are often so disturbed as to produce schism and division, and the great truth that the mission of Christian religion is to remove all sin and oppression, is taking hold of the affections of the more educated minds and bringing about the conclusion that they cannot fellowship slaveholders or their abettors. These cheering signs, taken in connection with the attention which has been paid to Anti-Slavery lecturing of late, show us that our cause is onward, and calls upon the mothers and sisters for renewed exertions in so glorious an enterprise, and says to those who are lukewarm and indifferent, come up to the great moral conflict, and never cease until the shackles are taken from the limbs of every human being, and the great Brotherhood of the human family fully acknowledged. With these views, though we have seemingly done all we could within the last year, we feel disposed to increase our exertions. We have held our regular meetings, generally attended by less than a dozen of its members—of course our means are limited, and we are not unmindful of the aid received for the special

purpose of defraying Wm. Lloyd Garrison's expenses.

A knowledge of the appropriation of our funds may be known by an examination of the annexed report.

Treasurer's Report.
Received from Fair Tables, \$98 31
In donations, 21 69
\$120 00

Paid to W. L. Garrison, \$50 00
For copies of the Anti-Slavery Bugle, 33 00
" " Liberator, 10 00
Donation to the Wes. A. S. Society, 27 00
\$120 00

We have on hand fancy and other articles, valued at \$26 93

By order of the Society,
JULIA A. MYERS,
Secretary.

New Lisbon, Oct. 31st, 1847.

ANTI-SLAVERY BUGLE

SALEM, NOVEMBER 5, 1847.

"I love agitation when there is cause for it—the alarm bell which startles the inhabitants of a city, saves them from being burned in their beds."—Edmund Burke.

Persons having business connected with the paper, will please call on James Barnaby, corner of Main and Chestnut sts.

Notice.

Will those of our subscribers who are in arrears, please take notice, that the terms of the Bugle are \$1.50 per year, if paid within six months from the time of subscribing, or \$1.75 if delayed beyond that time. If, however, those indebted for a longer time than six months, will forward, post paid, the amount due from them by the 1st of December next, the additional 25 cents per annum will not be required; but from such as neglect to do this, payment at the rate of \$1.75 per year will invariably be exacted.

JAMES BARNABY,
Publishing Agent.

Whig Anti-Slavery.

In another place will be found an extract from an address issued by the New York Whig State Convention, which, we suppose, may be taken not only as an exponent of the views of the Whigs of that State upon the question of slavery, but as the sentiment of Northern Whigs generally.

The extract is exceedingly patriotic; and while denouncing the war with Mexico for the extension of slavery, on the one hand, it gives comfort and promises aid to those who are prosecuting it, on the other. "Its main object," says the convention, "is a conquest of a market for slaves." This, we should think, would be a sufficient reason to all but slave-traders, to refuse to have anything to do with such a war except to hold it up to the scorn and execration of the world, and to declare they would not follow the American flag to Mexico on such a mission. Not so, however, think the Whigs of New York, for they solemnly pledge themselves they "will rally by and defend our flag, on whatever soil, or on whatever sea it is unfurled." As an offset to this pledge, however, they protest, yes, go so far as to protest, against the mission upon which it is sent to Mexico, and demand its recall "as soon as in honor, it can be brought home." What a keen sense of "honor" these politicians must have!—They first denounce the war as infamous; then declare they will stand by the American flag when it waves over those who are doing the deeds which make the war infamous, and without which there would be no war. They further declare they "would not if they could, withdraw from our forces all necessary reinforcements, and all our sympathy," but as soon as these forces can in honor cease from their infamous deeds, the Whigs of New York hope they will do so! Yes, as soon as they can in honor cease sacking Mexican cities, as soon as they can in honor cease robbing Mexican churches, as soon as they can in honor cease butchering the sons of Mexico and outraging her daughters, as soon as they can in honor cease fighting for the re-establishment of slavery in that country, the members of the New York Whig State Convention hope they will do it. Really the honor of those men is of a marvellous kind!

These men appear to have an excess of popular patriotism which will probably make amends for other deficiencies in the estimation of their admirers. Great Britain, of course, comes in for a share of their anathemas; for she is the Alpha and the Omega, the beginning and the end of the choicest specimens of the literature of American patriotism. An allusion to her in these patriotic ebullitions is as indispensable as salt and pepper to a beefsteak. They therefore speak with the utmost assurance of "The curse which our mother country inflicted upon us, in spite of our fathers' remonstrances." Well, if the Whigs can find a salvo for their consciences in such an allusion, let them do it; but it reminds us very much of an apology offered many years ago by a transgressor—"The woman gave to me, and I did eat."

It is true, a reference to history might show that slavery was established here by the colonists themselves, who purchased the first cargo of slaves ever brought to this country

of a Dutch merchantman, and the Dutch were not English then whatever they may be now. It might also be further seen, that although on the 20th of October, 1874 the Continental Congress did—to use the language of the Pennsylvania Assembly—"for themselves and their constituents, firmly agree and associate, under the sacred tie of virtue, honor, and love of their country, that they should neither import, nor purchase any slave imported, after the first day of December then next; but would wholly discontinue the Slave-trade, and would neither be concerned in it themselves, or hire their vessels or sell their commodities or manufactures to those who should be concerned in it," yet so unmeaning was this declaration that vessels continued to be fitted out as slave-traders from the port of Philadelphia. It might also be further seen, that notwithstanding the American Colonists declared in 1776 their absolute independence, yet they still continued the slave-trade and slavery on their own responsibility, furthermore threw solemn constitutional guarantees around the latter, and declared the former should be legal for at least twenty years. A reference to these very important facts, however, we suppose would be considered as rather unpatriotic; and it probably might be said of the members of the Convention, that to them, at least in their political character, "Truth is stranger than fiction."

Every body knows that the Constitution is a pro-slavery document, a bundle of compromises—every body, except some of the members of the Liberty party; and they say they don't—and every body knows that slavery exists in a great portion of the Union; yet these Liberty loving Whigs are satisfied with all this. They say, "The constitution as it is, and the country as it is, is good enough for us." "The Union as it is, the whole Union and nothing but the Union we will stand by to the last." "We have no desire to infringe upon any one of the compromises of the Constitution."

Yet we must do these men the justice to say, they declared, "We will not pour out the blood of our countrymen if we can help it, to turn a free into a slave soil." As they have poured out the blood of their countrymen to do this, as well as the blood of those who are not their countrymen, we suppose they cannot help it, but are forced into the measure by the compromises of that constitution which they declare is good enough for them. It would seem by their own admissions, that they are not only helping the South to strengthen the stakes and lengthen the cords of slavery, but they do it because they are slaves themselves—slaves to a false patriotism, to an unrighteous Constitution, to a blood-cemented Union.

An Important Matter.

We have a few words to say to our readers individually, which we hope they will duly consider, all of them at least, who claim to be the friends of the Western Anti-Slavery Society. That Society was organized for the purpose of carrying on a more effective warfare against slavery than could be done by the isolated action of its individual members. To render its action effective, its Executive Committee must have the cordial support and hearty co-operation of those who called it into existence, and the more prompt the action of its members, the less embarrassing and irksome will be the labors of the Committee.

At the commencement of the present year of the Society, it found itself encumbered with a debt of nearly \$600—this, we are glad to say, has been liquidated, and the salaries of the agents been mostly paid up to the present time. The Treasury is now, however, nearly empty, but a considerable amount is due the Society on pledges, which we hope those who made will send in at a suitable time, without waiting to be personally called upon.

But this was not what we had on our mind when we commenced this article. We designed saying something about the transfer of the Bugle to the Executive Committee, and the need to extend its circulation. When the transfer was made, the former Publishing Committee reserved the amount then due on subscriptions in order to enable it to pay the debts it had contracted in publishing the paper. The Executive Committee have no means to meet the expenses of the paper, except so far as the subscribers advance their subscription money. We therefore hope that every one who has not paid for his paper in advance, will do so, and thus prevent the necessity of the Committee contracting a loan. It is far better for 1000 or 1500 persons to advance each their \$1.50 than to have a more unequal draft made upon a few. We trust the friends of the paper and of the Society will feel this to be the case and act promptly.

Such can also greatly aid the Committee by laboring to extend the circulation of the Bugle in their respective neighborhoods.—This would benefit the cause, not only by adding to the funds of the Society, but by disseminating information upon the subject of slavery. The season is at hand when the farmer has leisure for reading, and we believe a great deal can be done by a reasonable amount of effort expended in this way.—Some are done nobly, but we fear that many who really wish the agitation continued, have not been wise enough to employ these means. The paper too, has been sent gratis

to quite a number, could not some, or all of these obtain a few subscribers if they make an effort?

Friends, will you not one and all weigh well what we have said?—will not each of you do what we have proposed, or suggest and carry out some better plan? Let us have action, prompt and energetic action. Send in the names of new subscribers, and if you can, advance-pay for old ones.

It is you, reader, we call upon in the name of the Society.

To Correspondents.

W. W. of L. The error will be corrected next week. Thanks for calling attention to it.

H. N. T. The article inquired about was disposed of. We took part of it ourselves—it was quite as saleable perhaps, as anything that could have been manufactured. Hope to see some more another year.

B. M. C. Shall not have time to use it—it is at her disposal again. The prayer was not granted. Particulars by private letter ere long.

A. K. F. The house is divided against itself—one approving her judgment, the other dissenting.

P. P. We thank him on our own account—hope an opportunity will soon offer to do the same on behalf of the public for communications for our paper.

G. D. J. No tidings of it—have not heard from the seaboard lately.

Strange Inconsistency.

A few weeks since this nation was rejoicing in the fact that the city of Mexico had been captured, that a great portion of it had been laid in ruins by the explosion of shells, and that hundreds and thousands of human lives had there been destroyed. More recently, news of an occurrence of a somewhat similar character in its results has been received from another city. A powder magazine exploded, destroying or injuring one hundred houses, and killing ten persons. This, it is true, is not so glorious as the partial destruction of Mexico—the killing of only ten persons we confess is rather an insignificant affair when the slaughter of hundreds is so common; but we cannot imagine why the papers and the people speak of it as an "Afflicting Casualty," or a "Lamentable Occurrence," unless the fact that it was in Nashville instead of Mexico, changes its entire character.

THE WESTERN A. S. SOCIETY is now having a General Agent—Samuel Brooke having resigned. The Executive Committee, at its last meeting decided not to make another appointment at present, as they have but two lecturers now in the field, who will get up their own meetings and attend to the general business of the Society in the sections of country where they labor.

Our friends Walker and Curtis expect shortly to go into Licking county, and will perhaps spend a month there. We ask for them a kind reception and candid hearing.

THE NASHVILLE WHIG advertises George Washington as a runaway slave. Says he is the property of Governor Jones, and is a good blacksmith and Baptist preacher, and offers \$10 to any one who will secure him in jail so the Governor can get him.

Should His Excellency not succeed in catching George Washington, we think he need be under no apprehension lest the fugitive should not be able to take care of himself, as it seems he has two trades to rely upon, blacksmithing and preaching.

It was stated in a previous number, that the expenses of Wm. Lloyd Garrison's illness at Cleveland, were \$100; and an invitation was extended to those who wished to aid in defraying them, to send their donations to the Treasurer of the Western Anti-Slavery Society—such contributions to be acknowledged through the columns of the Bugle.

There has been received, from
Stephen S. Foster, \$1.00
J. ELIZABETH JONES,
Treasurer.

THE SPANISH, in their attempts to subjugate the Mexicans who were struggling for their national independence, are said to have captured the city of Mexico seven times, and were seven times expelled. Gen. Scott, it would seem, has as yet hardly made a commencement of the work.

The Editor of the Cin. Herald writing from Buffalo under date of Oct. 21st, says:

"There is not near so much unanimity in the Convention in favor of Mr. Hale's nomination as I supposed there would be. The Western Pennsylvania delegation, at the head of whom stand Dr. Elder and Dr. Leavoy, oppose it, on the ground that they are not satisfied with Mr. Hale's Anti-Slavery position. They both opposed it last night in vehement speeches. One principal objection arises out of what they call the coalition between the Whigs, Independents, and Liberty Men, of New Hampshire, by which Colby was elected Governor, and Cilley and Hale Senators, as it would be wrong to unite with the members of a pro-slavery party, for the purpose and with the effect, too, of most materially advancing the Anti-Slavery cause. Those gentlemen are what I call, impracticables."

We infer from the above, that he of the Herald thinks it would not be wrong to unite with members of pro-slavery parties under the circumstances referred to. We should call that, rather a loose construction of the principles of Liberty party.

Phonography.

On our fourth page will be found the Phonographic Alphabet, in connection with an article prepared by W. C. Alexander, of Columbus, in this county.

We have also on our table a pamphlet of 41 pages by the same writer, entitled "AN INTRODUCTION TO PHONOGRAPHY," designed especially for the use of those who have not the aid of a teacher. Price 12 cts. single; \$1 per doz.; \$6.25 per hundred. Address the author as above.

MORE BORROWING.—The New Hampshire Whigs have borrowed a Gubernatorial candidate from either the Independents or Liberty party. From which party we are unable to say, for we are not certain where Nathaniel S. Barry belongs, there being an unsettled controversy in regard to this question.

Southern Spirit.

We found the following letter copied into one of our exchanges without any credit given to the paper from which it was taken. We suppose it is from the "South Carolinian"—this, however, is a matter of but little moment, as it doubtless speaks the sentiment of many a Southerner. We welcome every symptom of the approaching crisis.

MR. EDITOR:—The Stamp Act made an issue, and the Tea Tax made an issue, and the spirit and determination with which the "brave rebels" met the important issues that were presented to them, brought about results both glorious for themselves and for their country.

The piratical assaults that have so long been waged upon the character and institutions of the South by the Abolitionists and their allies, are fast making up an issue, and if the people of the North have forgotten the past history of the South, they have only to carry the Wilmot Proviso through Congress, and they may learn that the hearts that beat beneath a Southern sky beat not unworthily of the sires "who knew their rights, and knowing, dared maintain them."

Should the "Wilmot Proviso," or "any other proposition, affirming the same or similar principles," pass Congress, there is, I trust, at least one Southern State that will "define her position," and let her *would be masters know*, that she does not occupy to the Federal Government the relation of Jamaica to Great Britain, and that in the Union, or out of the Union, she is "a free, sovereign, and independent State," and that all the rights and privileges which belong to her she will defend at any and every hazard.

Nor will South Carolina stand alone. The spirit of the whole South will be equal to the crisis. The small cry about the *harmony of party*, will soon be drowned in the earthquake voice of an indignant people. No more Mexican armistices, no more Missouri Compromises, will be heard on every blast, and from the tomb of the great Washington, the Virginia slaveholder and the father of his country, to the blood-stained waters of the Rio Grande, will be echoed the rallying watchword, "The Union of the South for the sake of the South!"

At a meeting of the citizens of Barnwell District, held on the 4th inst., one of the resolutions adopted, recommended that "the Legislature at its next session, instruct and request the Senators and Representatives of this State, in the Congress of the United States, in the event the Wilmot Proviso, or any other proposition affirming the same or similar principles, should pass that body, to retire forthwith from their seats, and return to their constituents, to consult on the measures proper to be adopted for the protection of the slaveholding States."

I believe that the Legislature ought to adopt some such course. It would be like the fire of the advanced guard of an army. It would be the signal that the enemy had been met, and that every man must do his duty.

In addition to the course indicated by the resolution referred to, I would suggest that the Legislature, at its next session, express its conviction that the passage of the Wilmot Proviso by the Congress of the United States, "or any other proposition affirming the same or similar principles," would present one of those "extraordinary occasions" under the State Constitution, which would authorize the Executive of this State "to convene the General Assembly," without delay, to adopt such action as it might deem proper.

And I would further suggest that the Legislature, at its next session, do appoint a Commissioner to each of the slaveholding States, who, on the proclamation of the Governor convening the Legislature of this State, shall proceed forthwith to the Executive of the several slaveholding States, requesting that they do convene the Legislatures of their respective States, to make common cause with South Carolina, against an outrage upon her soil and her institutions.

The South was asleep when the Missouri Compromise was made; but let her have her armor on when the Wilmot Proviso shall come upon us. If we are forced to vindicate our rights, let us have no more patchwork. But let us act all for the South, and for each other, until we have secured a peace—a substantial and lasting peace, and nothing short of it.

A SOUTHRON.

From the Liberator.

The Scottish Abolitionists and the Rev. Alexander Campbell.

We have given several extracts from Scottish papers relating to the encounter between the Reverend defender of slavery above named, and the faithful abolitionists of Scotland. We have many extracts, taken from those papers, and especially from the Glasgow Christian News, touching this matter, which have been postponed, if they will not be finally excluded, by the press of fresher matter and the inexorable limits of our sheet. The conflict has been a most exciting and interesting one, and must have an excellent effect in keeping alive in the minds of the people of Scotland a fresh remembrance of the slave, and in giving them a vivid notion of what American abolitionists mean, when they call the Church the Fort Hope of Slavery.

We must say, however, that Mr. Campbell has honorably distinguished himself from the tribe of Coxes, Beechers, Marshes, &c. &c. by

his honesty, diabolical though it were, with which he preached the same infernal doctrine there that he maintains on this side. He made no pretence of being an abolitionist, and boldly preached the Gospel of Slavery. The Brethren of the Holy Alliance tried to vindicate themselves and their cloth from the imputation of a pro-slavery taint. Dr. Marsh proclaimed that slaveholders could not emancipate their slaves without going to the Penitentiary for it! And Dr. Cox declared that there was no distinction in his Church, while a negro pew stares him in the face every Sunday! But Mr. Campbell took the advice of Captain Absolute in the play, to his servant, and told "no more lies than were absolutely necessary!" He refused to pay the tribute of hypocrisy these men were ready to offer to the Anti-Slavery Virtue of Great Britain. Thus far he deserves credit in comparison with his reverend predecessors.

This visit was of advantage, further, from the confirmation which he afforded of the truth of the assertions of the abolitionists that such ministers exist in the United States. It was hard for Scottish Christians to believe that such a leprosy could be suffered to infect even the nominal Church of Christ. At least, it was hard before the Delegates of the Free Church carried home the infection and inoculated there with those eminent Naamans, Chalmers, Chalmers, and Cunningham! But now they have seen a specimen of the holy men themselves, with whom the Free Church delights to fraternize; and whose deeds and words it refuses, as a body and by the action of its chiefest Rabbies, to condemn as essentially Anti-Christian. If all American ministers would be as truly themselves as these Scotchmen, the British public would have no less to recognize the extreme moderation of the statements of Foster and Pillsbury as to the character of the American Church and ministers.

The Scottish Abolitionists, especially those of Edinburgh and Glasgow, deserve the thanks of the friends of the slave everywhere, for the resolute and persevering manner in which they followed up and exposed this wolf in sheep's clothing that had stolen into their fold. The Rev. James Robertson, of Edinburgh, Secretary of the Edinburgh Anti-Slavery Society, particularly distinguished himself by the diligence and zeal with which he gave himself to the chase of this unclean beast. He pursued him from city to city, and from all that appears, seems to have fairly hunted him out of the country. Or rather, at the last account, he was holding him at bay, with the hounds of law, for resorting to the usual resource of such vermin, of a slanderous attack upon his pursuers private character.

We congratulate our Scottish friends upon the beneficial results that must flow from their fidelity in this matter. It has been a strengthening occasion to themselves as well as to us. We commend to their clear vision all who go among them with especial pretensions to holiness. The Anti-Slavery test is an excellent one to separate the gold from the dross—the precious from the vile. We entreat of them not to be weary in well-doing; but to continue faithful and fearless, as they have ever shown themselves, even to the end.

Irish Presbyterians and Slavery.

Last year the Irish Presbyterian Assembly addressed a very faithful letter to the Assembly, (O. S.), in this country, on the subject of slavery and fellowship with slaveholders. To this, as our readers are aware, the Assembly here responded, by denying the right and the ability of the churches abroad to extend advice on this subject; accompanied with a direct refusal to hold any correspondence further in reference to it, and an intimation that, if the brethren would still persist in doing so, it might result in putting an entire stop to the interchange of friendly communications. We now lay before our readers the most important part of the reply of the Irish Assembly. It will be seen that they are determined to occupy, in all respects, their former ground: they withdraw none of their rebukes; they reiterate all they evidently have no fear of the driver's lash before their eyes, although wielded by a venerable and indignant Assembly. We hope the Scottish Assembly will be as candid and faithful.—[Continued.]

"From your last communication, we deeply regret to find that our letter of 1846, in which we deemed it our duty to address to you, on the subject of American slavery, a remonstrance intended to be no less friendly than faithful, has given you such deep, but as we conceive, groundless, and certainly unintentional offence, that you have determined in future, to exclude the subject altogether from our fraternal correspondence. We trust the determination which appears to us lastly, will not be persisted in by your venerable Assembly; but that, on reconsidering the whole case, you will admit it to be mutually your duty and ours to 'speak' and 'address' the word of exhortation."

"We have carefully reviewed our letter of last year, attending particularly to those statements which might be supposed most calculated to impart to your reply a haughty and somewhat unbrotherly tone, and we must candidly confess we see no cause for modifying a single sentiment, or departing one iota from the strong testimony which we have conscientiously and unanimously borne. Slavery, root and branch, was hated with a perfect hatred, as it existed in our own West India Islands, and our opposition only ceased with the death of slavery there; nor can we view it with greater complacency as it converts free America into a foul misnomer, and forms a dark and deadly stain on the escutcheon of Evangelical Presbyterianism. At the same time we know we are comparatively powerless to remove the evil, and, to say the truth, we unfeignedly desire that other parties may be covered with the glory of its removal. It is our fervent wish that the proud distinction may be earned by the American people themselves, still more by the American churches, and more of all by our Evangelical Presbyterian brethren. You tell us that slavery is an institution which your church never did, and does not now, set itself to defend; and this declaration we hail as indicating, so far, a step in the right direction; and we respectfully submit that the Christian world would, of necessity, regard you as shielding that obnoxious institution if you unwisely adhere to the resolution of attempting to prevent your correspondents of other churches from expressing honestly, and in the spirit of kindness, their opinions of its hideous and inveterate enormities."

"The views which we have taken the liberty of presenting to you on former occasions, you have been pleased to stigmatize as 'obviously erroneous'; and this grave sentence against us appears to rest mainly, if not entirely on the assumption that we are ignorant, while you are well-informed on the subject;—that we are incompetent to enter intelligently into the bearings of the question, while you thoroughly comprehend and appreciate it in all its momentous realities. Now, dear brethren we are free to admit that if close contact with slavery is favourable to a right understanding of its nature, and a just appreciation of duty to the enslaved, you are fairly entitled to tax us with ignorance, in view of your own superior position and consequent attainments. If, on the other hand, in all ages, and among all nations, wherever slavery has existed, its tendency has been corrupting to the moral judgment and feelings of all within the sphere of its unholy influence, then we conceive that our sentiments (the healthy products of a climate which cannot be tainted with the breath of slavery) possess a strong claim on your most serious consideration. But, as we do not profess, in the compass of a letter, to enter fully into the merits of the question, we shall for the present bring our observations to a close, by eliciting your attention to what appears to be the real difference between you and us on this painfully interesting subject. Your General Assembly, you inform us, has no power to deal with slavery as a purely civil institution; while you conceive you are with some measure of faithfulness performing your duty in relation to the moral aspects of the system. Passing over the mere technicality regarding the jurisdiction of a General Assembly, we are well informed that the Anti-Slavery Society of America cannot exert no influence in all things, or, if need be, abolishing the civil institutions of the country! Our West India slavery was a civil institution, but by the blessing of God on the efforts of right-hearted Christian men, it has breathed its last. You may labour for the amelioration of the moral evils connected with slavery; but as these are undoubtedly the corrupt fruit of a corrupt tree, they will never cease to be produced while that tree sends down its roots and spreads its branches in your fine and magnificent country. The sentence of justice, and we will take leave to add, the sentence of mercy upon that tree is, 'Cut it down; why cumbereth it the ground?'"

The New York Whigs on Slavery.

The following extract is from the address issued by the New York Whig State Convention:

"FELLOW CITIZENS:—Disguise the Mexican war as sophistry may, the great truth cannot be put down, nor lied down—that it exists, because of the Annexation of Texas, that from such a cause we predicted such a consequence would follow, and that but for that cause, no war would have existed at all. Disguise its intent, purposes, and consequences, as sophistry may struggle to do, the further great truth cannot be hidden, that its main object is a conquest of a market for slaves, and that the flag of our victorious legions rally around, fight under, and fall for, is to be desecrated from its holy character of Liberty and Emancipation into an errand of bondage and slavery. In obedience to the laws, and in a due and faithful submission to the regularly constituted government of our Constitution, we will rally by and defend our flag, on whatever soil, or whatever sea it is unfurled;—but before high Heaven, we protest against the mission on which it is sent; and demand its recall to the true and proper bounds of our country, as soon as, in honor, it can be brought home. We protest, too, in the name of the rights of man, and of Liberty, against the further extension of slavery in North America. The course which our mother country inflicted upon us, in spite of our fathers' remonstrances, we demand, shall ever blight the virgin soil of the North Pacific. We feel that it would be a horrible mockery for the columns of Anglo Saxon emigration to be approaching, and looking down upon the dark, benighted races of Asiatic despotism, with Africa enslaved under the banners that lead their march, as 'Westward the star of Empire takes its way.' We have no desire to infringe upon any one of the compromises of the Constitution. The Constitution as it is, and the country as it is, is good enough for us."

"The Whigs of the North are Conservators of the Constitution, in its essence, and in its every word and letter. The fell and treacherous results of Abolitionism are no where better understood, or more condemned, than in New York. But we will not pour out the blood of our countrymen, if we can help it, to turn a free into a slave soil. We will not spend from fifty to an hundred millions of dollars, per year, to make a slave market for any portion of our countrymen. We will never for such a purpose, consent to run up an unpaid National Debt, and saddle posterity with Fund mongers, Tax Brokers, and Tax Gatherers, laying an excise or an impost upon every thing they taste, touch, or live by. The Union as it is, the whole Union, and NOTHING but the Union, we will stand by to the last—but no more territory, is our watchword—UNLESS IT BE FREE."

"Powerless as we are at present, the Commander-in-Chief of the army and navy, who created the war, alone having the power to initiate the treaty or take the steps that can end it, we cannot, and we would not if we could, withhold from our force in Mexico all necessary reinforcements, and all our sympathy, but we hold up to the condemnation of mankind, to the reprehension of a Christian world, and to the admonition of freedom every where in its struggles for Constitutional liberty, this alarming one MAN POWER OF OUR REPUBLIC, that in spite of Congress and in defiance of the popular will thus starts and carries on a sanguinary war, if justifiable, yet unnecessary and uncalled for, and in every way detrimental to the true glory and interests of our country."

"This one-man power, be it borne in mind, whose order removed our batteries from the peaceful tents of Corpus Christi and planted them frowning upon Matamoros, a populous Mexican city, no matter what millions of us humbler citizens may think, can alone start a treaty, or alone recall a column of our troops now in a foreign country, and thus as long as one man pleases, the mothers, sisters and wives of all who have relatives in the heart of Mexico must quiver and tremble in apprehension over every newspaper of the day; and we who deprecate his measures are reduced to the painful alternative of abandoning and sacrificing our brethren in their peril, or of giving to our civic chieftain, (safe enough in the marble halls at Washington,) the means of realizing vain and ambitious dreams through the blood and sacrifice of his countrymen."

African Slave Trade.

An interesting debate upon the African Slave Trade, occurred in the House of Commons on the 9th of July, on a motion to appropriate £100,000 for the support of the British cruisers on the Coast of Africa. Mr. Bostwick said, that the system now pursued by the British Government to suppress the Slave Trade by means of cruisers, had wholly failed—that instead of alleviating the horrors of the middle passage, it had increased them; that it was impossible to guard effectually 3,000 miles of coast with the vessels employed in that service—that the slave stealers, to elude the war vessels on the coast, have their vessels built for fast sailing, and consequently the holds into which the negroes are placed were so compact and compressed, that the mortality on the passage was greatly increased. In 1806, the number of a slave cargo was thought enormous if it was 620.—The mortality was estimated at from 3 to 10 per cent.—The mortality at the present time six or seven hundred per cent.—Out of 600 slaves taken on board on the coast, not more than 100 or 200 were landed alive. This increase of mortality threw an impediment in the way of African civilization.

The accounts of Africa, written at the beginning of the 16th century, speak of the country, before it was resorted to by the slave stealers, as comparatively civilized.—The people of Guinea understood commerce, and to a certain degree art flourished among them. At one time, the king of Timbuctoo was spoken of as a patron of literature.

Mr. Hume stated that the Anti-Slavery Society were now convinced that the system was attended with great mischief. Lord Palmerston, in reply, showed that the horrors of the trade had not increased, but had very much decreased, and that to withdraw the fleet from the coast at this time, would be to give an impetus to the slave trade, greater than it had ever before received. One of the speakers stated that during the past year, 21,000 slaves had been imported into Brazil from Africa, from which it was computed that more than 210,000 must have left the shores of that country, and 178,000 must have died on the passage. Lord Palmerston well characterized the traffic as one above the power of any gentleman to describe, and which would make every man shudder to contemplate. The appropriation was carried without a division.

From the People's (London) Newspaper.

American Slavery.

Domestic slavery, that plague-spot on the American character, has just been crowned with the key-stone of its iniquity. The American government, not satisfied with permitting its citizens to make merchandise of their fellow-men, not deterred from the inquiry by the sneers of civilized man in every country of the world—the American Government, lowering its position in the scale of nations, and degrading itself in the eyes of the world, has become the auctioneer of its own subjects, and those subjects women!—Yes, two women, mother and daughter—the one sixty, the other twenty—have been publicly offered for sale in the streets of Washington, to satisfy the demands of a department of the public service! Iniquity, like every thing else, has a boundary beyond which it cannot go unchecked; and surely that point is now reached. A nation so depraved must lose the position to which its natural importance would otherwise entitle it; and a Government so morally degraded is incapable of soothing the world's universal torrent of execration. The President whom Moore described was, it seems, but a type of the community.

"The weary Statesman for repose hath fled From halls of council to his negro's shed, Where, blest, he woos some black Aspasia's grace, And dreams of freedom in his slave's embrace."

We are, however, sorry indeed to believe that the ground-work of this subject is unquestionable fact. Slavery forms the pivot on which turns every calamity and every falsehood uttered against the noble principles of Republicanism. Every one who believes in the holiness of monarchy, and sneers at the depravity of a republic, finds a reason for the faith that is in him in the fact that, while England is free from the curse, America is the very hot-bed of Slavery. And the conclusion is plausible enough, for those who do not penetrate beneath the surface of things—We, however, are not the less believers in the justice of republican Government, because a republic practices so revolting a crime against the dignity of the human race. We admire their principles, but we detect their practice. The liberty they profess we advocate, but the slavery they practise we denounce. But if we who live in England, denounce their crimes, with what admiration must we view the struggles of those men who in their own country have the moral courage to bear the upholders of the system! And we shall be sorry to close our observations without awarding our praise to the few men in the Union who struggle in opposition not only to the inclinations, but to the interests of the majority.

Impious Presumption.

The York Gazette of last week contained in its columns a letter written, says the editor, by "one of the purest and best men and most distinguished citizens of Pennsylvania," in the course of which occurred the following passage respecting the war, printed in capital letters, just as we copy it:

"You think the war a horrid butchery. I think it the GLORIOUS EXECUTION OF OUR COUNTRY'S GLORIOUS MISSION, UNDER THE DIRECTION OF DIVINE PROVIDENCE, TO CIVILIZE AND CHRISTIANIZE, AND RAISE UP FROM ANARCHY AND DEGRADATION, A MOST IGNORANT, WICKED, AND UNHAPPY PEOPLE! It is the will of God that the afflictions of this people shall be speedily terminated—the wicked to be cut off—the well-disposed to be regenerated and protected."

Who made known to this writer the Divine council? Who communicated to him the "will of God?" Have we prophets in these days? Is Saul among them? Are the other plans for this "horrid butchery" to be abandoned, and are we now to take the ground that we are commissioned agents to execute the decrees of the Almighty, and, by a baptism of fire, wounds, and death, to manifest his gospel of peace on earth and good will to the "ignorant, wicked, idolatrous, and unhappy" Mexicans? Is this Christianity, or is it not rather the spirit of Mahomedanism, which propagated the religion of its false prophet at the point of the scimitar.—York (Pa.) Republican.

ism, which propagated the religion of its false prophet at the point of the scimitar.—York (Pa.) Republican.

A HARD HIT.—"The Young America"—"Vote yourself a Farm"—party have addressed to the candidates of the Liberty party certain questions, touching their opinions on land reform. Judge Jay, in his reply, shows up their position with great severity and great clearness. The men constituting this party would make the public lands free, and limit the number of acres to be owned by a single individual. We wish, with all our heart, it may be so; and, as a matter of some importance, think it worth striving for. But, in comparison with the abolition of Negro Slavery, such a reform is the merest trifle. A black man is as good as a white one, and till the right to himself is restored to the former, the latter—if we cannot work for both at the same time—can wait.

The following is the passage in Judge Jay's letter to which we refer:—A. S. Standard.

"You are striving to limit the number of acres to be owned by one individual, but I see no intimation of hostility to the traffic in human flesh. You object to the sale of a homestead to pay the honest debts of the owner, but I find no pledges against the sale of men, women and children, to pay the debts of other people. You demand a pledge of your candidates against traffic in the public lands, but none against traffic in the bodies and souls of millions of your countrymen. You require that the laborer shall in certain cases be prohibited by law to work with his own consent and for a stipulated reward more than ten hours a day; but no effort is proposed in behalf of thousands and tens of thousands of laborers, who are compelled to toil under the lash to the extent of human endurance, without other compensation than that afforded to beasts of burden, the means required by nature, to continue the ability to labor."

ON, DEAR!—The following is from the South Carolinian. What will we poor fellows do when the Wilmot Proviso is passed, to escape the vengeance of South Carolina, with her majority of slave people!

"When the vote of mad fanaticism is taken, every Southern representative should depart from the Capital, and folding their arms in disgust at the treachery of the North, return to their constituents the trust confided in them, and the South must build up for herself new altars of devotion, upon which to preserve inviolate our rights and that prosperity denied to us in the bonds of the common Union. The motto of the South must be, a DISSOLUTION OF THE UNION, as soon as the Wilmot Proviso is passed."

We pray you not to wait for the passage of the Wilmot Proviso, but dissolve the Union now—let Immediate Dissolution be your motto.

FIGHTING FOR NOTHING.—In a biographical notice of Whipple, one of the signers of the Declaration of American Independence, which appeared in a late number of the Express and Letter, we find the following interesting anecdote:

"He was at the capture of Burgoyne, and in that expedition had with him a slave, a native of Africa, and one whom he had himself probably imported. Prince had heard much of Liberty and Equality, and had some faint impression that he was a man himself. It would not have answered in most cases for a slave to whisper so bold a notion to his master; but when the General admonished his servant to be a brave fellow in battle and fight like a hero, Prince made him the very sensible remark that he did not want to fight for nothing. 'Fight for nothing,' said the General, 'why, we fight for our country and liberty!' 'And I could fight for liberty too,' said the African, 'but there is no liberty for the slave.' Whipple felt the force of the remark, and made his slave a freeman on the spot. Prince was afterwards a soldier, and did his duty like a man. Nor was he, by any means, the only brave soldier with a black skin, in the war of the Revolution."

HEATHEN MORALITY.—Two or three years since, two African boys were imprisoned in this city about a year, as witnesses in the case of Capt. Bibby, who was charged with being concerned in the slave trade. These boys were from the coast of Africa, and had not been in this nation long enough to be corrupted by the vices of professing Christians. They had the most scrupulous regard for truth and honesty. The jailor and his wife have often told me that they thought nothing would tempt these boys to tell a falsehood. While in jail, they bought some trunks of a constable who trusted them to the amount of \$1,500 or \$2. The constable died, and none but the boys knew anything about the bargain; but when they were ready to depart, they inquired for the widow, and refused to leave their quarters till they could see her and pay her the sum due. On inquiring whether they had been taught the virtue of truth and honesty by missionaries in their own country, they answered, "No, our parents taught us these things." What a lesson for the people of this nation. Here in this city boys but seven to ten years of age go about the streets lying and stealing from year to year, with none to teach them better. When they are caught in crime, they are locked up in prison of stone walls and stretch to reform them! Hail Columbia!—Pleasure Boat (Portland).

THE FOURTEENTH National Anti-Slavery Bazaar.
To be held in Boston, during Christmas and New-Year's Week, 1847-8.

The undersigned, the Committee of the Fourteenth National A. S. Bazaar, appeal to all that is good and true in this nation for which they labor, to aid their undertaking.

Our object is the abolition of slavery through the renovation of public opinion; and we ask help of all who feel the impulse of compassion for a suffering people; or the instinct of self-preservation in view of the encroachments of tyranny, and the dangers of sin; or the divine and awful sense of justice, moving them to uphold the right; or the high sense of honor and religious obligation, impelling them to choose their lot in this life with the slaves, and not with their oppressors; or shame beneath the scorn of Christendom justly due to a nation of slaveholders; or disgust at the discrepancy between American principle and American practice; or responsibility for keeping pure the sources of pub-

lic morals; or desire to lay deep in the national conscience, the foundations of future generations.

After a deep and careful examination of ways and means for the peaceable abolition of slavery, it has been found hopeless, except through the consent of the majority of the whole people. This obtained, the work is done; for the willing can readily find a way. Sound judgment in the choice of means, and the best economy in their expenditure, alike forbid us, therefore, to enter into the parades of sectarian schemes, by which the purposes of any one of the various political and theological persuasions will be sacrificed at the expense of the cause of freedom, while others are alienated from it in the same proportion. When the preliminary question is put, which every one ought to ask,—"How do you mean to expend the money, which you require our help to raise?"—our answer is, "It shall be spent wholly and directly in awakening, informing and influencing the public mind on this primarily important question. It shall not be put into the hands of any of the political organizations, to promote the election of any candidate, but be made to awaken the love of freedom and the hatred of slavery in all; not in aiding a few fugitives to escape, but to save them that painful and hazardous experiment by abolishing the system which enslaves them; not in sending them to Africa, but in enabling them to become the free and happy elements of national strength and prosperity at home; not in making the proposition so degrading to the morals of our nation, that the government should become the tributary of this wrong, but in efforts for such an elevation of national character as shall brand it as odious."

This money will, in short, be spent neither in compensation, colonization, nor political partisanship; while a least-sighted economy will also forbid its being used in the equally benevolent, though less efficient, channel of a vigilance committee. It will be spent in Propagandism—for we strike openly boldly, strongly, and successfully, for our four hundred years of labor proved, at the root of the system we mean to abolish.

Finally, we appeal to our friends and countrymen to take part in this holy cause, as to frail and suffering and short-lived fellow-creatures. It shall strengthen them in weakness, comfort in affliction, and steel against calamity. It shall save them from the sin of living on the side of the oppressor, and the ignominy of dying in the silent support of a wrong. It shall secure their children from such an inheritance of grief and shame, as the remembrance that their parents were drawn by disgraceful sympathy into the ranks of the enslavers, when the moral battle was fought out in the United States for the freedom of a race. Its consolations are proportionate to its renunciations; and in its prosecution, as in the great cause of Christianity, of which its principles form a fundamental part, we are able to assure such as embrace it, that no man shall lose friends, or houses, or lands for its sake, but he shall receive an hundred fold of nobler recompense in this world, and a sense of spiritual life besides, to which the indifferent trivialities of a selfish existence sink into insignificance.

By the united efforts of all who ought to co-operate on this occasion, it is proposed to place

\$10,000

at the ultimate disposal of the American Anti-Slavery Society.

MARIA WESTON CHAPMAN,
ANN T. GREENE PHILLIPS,
and others.

NOTICE.

The Yearly Meeting of the Parkman Female A. S. Society will be held at Parkman centre, the second Thursday in November, commencing at 2 o'clock P. M. A general attendance of the members of the Society is requested. The friends in Bundysburg, Farmington, and Southington are cordially invited to meet with us.

HARRIET N. TORREY,
Secretary pro tem.
Parkman, Oct. 13, 1847.

THE NEWSPAPER WRITINGS OF N. P. ROGERS.

I have just received one hundred copies of a Book with the above title from the Publisher, 55 of which are unaltered for, and of course for sale, at one dollar per copy. One half doz. of these are unbound, and can be sent by mail. To any person remitting one dollar to me at Short Creek P. O., Harrison Co., O., one copy will be immediately forwarded. The book is neatly executed, and contains 380 pages, with an engraving of the author. It is everything that could be expected from the selections from the numerous writings of one of the greatest reformers, and brightest ornaments of the age.

WM. E. LUKENS,
Short Creek, Harrison Co., Oct. 16, '47.

Those who subscribed at the A. S. Convention, at New Garden, can obtain them at James Barnaby's, Salem, O. 3-118

"FACTS FOR THE PEOPLE."

We now have a few copies of this work for sale.

"VOICES OF THE TRUTH-HEARTED."

We can now supply those persons who have enquired for this work.

C. DONALDSON & CO.

WHOLESALE & RETAIL HARDWARE MERCHANTS
Keep constantly on hand a general assortment of HARDWARE AND CUTLERY.
No. 18 MAIN ST. CINCINNATI.
July 17, '46.

DRY GOODS AND GROCERIES.

BOOTS and SHOES, (Eastern and Western), Drugs and Medicines, Paints, Oil and Dye Stuffs, cheap as the cheapest, and good as the best, constantly for sale at
TRESGOTT'S
Salem, O. 1st mo. 30th.

BENJAMIN BOWN.

WHOLESALE AND RETAIL
GROCER,
TEA-DEALER, FRUITERER,
AND DEALER IN
Pittsburgh Manufactured Articles.
No. 141, Liberty Street,
PITTSBURGH.

POETRY.

From the *Liverpool Chronicle*.
Old Time.

BY G. LINNEUS BANKS.

There's a mighty old spirit abroad in the air,
And his footsteps are visible every where;
He hath been on the mountain all hoary with years,
And left it bedewed in an ocean of tears;
He hath clambered o'er turret and battlement
And wrapt them in mantles of silent decay;
He hath swept through the forest, and laid,<
At a blow,
The stalwart oak, chief of the leafy tribe, low;
In Art, as in Nature, the vast and sublime,
All speak of the visits of greybearded Time.

He's a skeleton thing with a countenance grim,
All toothless his gums, and his eyeballs are dim;
A two-edged scythe in his lank, bony hand,
His scutecheon's hatchment of glass-ebbing sand;
A tier of jewels, worn-eaten and black,
And arrows omnipotent hung at his back;
He mounts on the lightning, he leaps with the wind,
Destroying and scattering, before and behind:
The sun dials' shadow, and old abbey's chime,
Denote with a warning the mission of Time.

He roareth unceasing by night and by day,
A daring old footpad, still tracking our way;
He fears not a dungeon, nor a judicial fate,
But plunders alike from the beggared and great;
He nestles with youth in its valley of flow-
ers,
And sporteth with love through the eagle-
winged hours;
But the bald-pated laird, and the tremulous knee,
The most he delighted with ever to be;
While the wounded in heart, and the deepest in crime,
Beg a call from the mighty physician, Old Time.

He mindeth the traffic, both early and late,
That lieth the road to Eternity's gate,
And passeth none by, shed with earth's clay-
ey mire,
But he taketh the body as toll for his hire.
The grandee may sit in his richly carved chair,
And the life's blood of insects indignantly wear;
The monarch may rule as a god, on his throne,
O'er the leasethold of ashes he calleth his own;
But the spoiler at last round their strongholds shall climb,
And 'six feet of earth' be the conquest of Time.

From the *N. Y. True Sun*.
The Appeal.

O thrust her not forth, 'tis thy daughter that kneels
At thy feet for forgiveness;—stern father, relent!
In the grasp of despair, lo! her young spirit
Like a flower by the wing of the hurricane bent.
If thou shouldst reject—who in mercy will lead
The wanderer back from the pathway of sin?
Nay hear her—in pity avert not thy head,
Commune with thy heart, is all holy within?
Look back through the dim lengthened vista of years,
Thick sown with the ruins that Time in his flight
Hath made of thy hopes, and bathed with thy tears,
Is the tale they reveal to thee spotless and bright;
On that record of passion, of folly, and strife,
Can memory trace out no blemish or spot,
No thread running through the mix'd web of life,
Thou wouldst wish in thy soul-searching moments forgot!
She hath shinn'd, she hath suffered, but infancy's chain,
Hath been rent by the stroke of adversity's rod!
Shall a father's hand close up the rivets again,
And thrust her away from the footstool of God?
Shall her spirit, baptized by repentance, be cast,
Like a weed, by the ocean flung up on the shore,
Again on the waters to perish at last,
Where the voice of affection can reach her no more!

If spotless thyself, in action and thought,
Unstained like counsel of firm who of yore,
When the trembling transgressor for judgment was brought,
In mercy exclaimed, 'go in peace, sin no more.'
But oh if thy stronger heart ever hath trod,
Led captive by passion, the pathway of sin,
Remember man's weakness—leave Heaven the rod,
And clasp her in love to thy bosom again.

The Life Clock.

There is a little mystic clock
No human eye hath seen,
That beats on and beats on
From morning until even.
And when the soul is wrapt in sleep,
And heareth not a sound,
It ticks and ticks the living night,
And never runneth down.
Oh! wondrous is that work of art
Which kneels the passing hour;
But art's or formed nor mind conceived
This life clock's magic power.
Nor set in gold nor decked with gems,
By wealth and pride possessed,
But rich or poor, or high or low,
Each hears it in his breast.
When life's deep stream mid beds of flow-
ers
All still and softly glides,

Like the wavelet's step, with a gentle beat,
It warns of passing tides.

When threatening darkness gathers o'er,
And hope's bright visions flee,
Like the sullen stroke of the muffled car
It beareth heavily.

When passion nerves the warrior's arm
For deeds of hate and wrong,
Though heeded not the fearful sound,
Its knell is deep and strong.

When eyes to eyes are gazing soft
And tender words are spoken,
Then fast and wild it rattles on,
As if with love 'twere broken.

Such is the clock that measures life,
Of flesh and spirit blended,
And thus 'twill run with the heart
Till that strange life is ended.

MISCELLANEOUS.

From the *Prisoner's Friend*.
Moral Hospitals.

If there be nothing visionary or absurd in the idea of Goals and Penitentiaries being made places of moral cure and culture, it is an idea which can be reduced to practice. Every improvement, moral, physiological, political, ecclesiastical, charitable or mechanical, was, at the time, an idea only. It existed in some one's mind, from which it became at length projected into the world of realities. And in almost, if not quite, every case, it was, when first proposed, as an impracticable folly. And had there not been found persons willing to encounter the imputation of folly, who would not rest until great experiments had been tried, the world would have been in a much less advanced state even than it is now. It is within the memory of this generation, when Steamboats were the vagaries of a dreaming projector; when Railways were visionary imaginings of half-crazed speculators; and when the Electric Telegraph was but the crotchets of an artist who had better have stuck to his palette and his brush. And yet years have passed away since all these things became part and parcel of the daily machinery of life. We defy the Atlantic storms to delay our course upon the ocean; we outstrip the birds in our flight over the land; and we convey our thoughts from one end of the continent to the other upon the wings of lightning. The spinning-jenny, the Power-loom, and the Cotton-gin were all projects once, and their inventors visionaries; for they had reached an idea, they had obtained a vision of something which did not exist, but which was better, in its way, than any thing then in existence. And so it has been with every successful attempt to improve human condition, to reduce the sum of human misery, and to increase the amount of human happiness. We are not to suppose that the name of Howard, any more than that of Clarkson, was always surrounded by the halo of glory that now encircles it. He was once only an odd sort of a John Bull, who had the curious hobby of thrusting himself into gaols and harems, and other places where he was not wanted, and could do no good. And yet we have seen but the beginning of the blessed effects of the impulse he gave to thought and feeling in the direction toward which he looked. He hardly dreamed himself, probably, whether the path which he was opening, would lead. But he gave himself entirely to the guidance of the great idea which he discovered beckoning him on, and it led him in a way that will find its termination only in the realized application of Christianity, Humanity and Science to the treatment of the most unhappy class of mankind.

We find an analogy, again, between the subject we are considering and that of the institution of Hospitals for the Insane. Not much more than half a century ago, the insane person was looked upon almost as a demoniac. Insanity was considered as a stain upon the fair fame of a family, inferior to infamy. The whole treatment of this unfortunate class was grounded on a selfish and cowardly fear. Straw, and stripes, and chains, and darkness were their portion. Madness was thought something beyond the range of the ordinary laws of Nature. Cure was rather supernatural and providential, when it happened, than the result of curative treatment. To put the maniac out of sight and out of the way of doing mischief, seemed to be the only object to be considered in regard to him. The horrible cruelties they suffered, would hardly be credited in these better days. This system sprung from the same imperfect notions of public good, and the same groundless fears of safety which have given rise to the existing mode of treating criminals. The analogy between the two classes of curable as complete as their different nature permits.

And when the first plans were proposed for a different treatment of the Insane, with a view to their recovery, or, at least, to their comfort, they were as much visionary and imaginary, as any now proposed to be applied to the criminal. And doubt and distrust were cast upon them, in the same spirit, if not in the same degree. The old way had worked very well, and why go to the trouble and expense of changing it! A country doctor, in some remote town, for the wealthier maniac, and a grating cellar in the almshouse, for the poorer one, had done well enough for their fathers, and why not for them! But there were other spirits abroad, and they rested not until a more intelligent spirit was aroused; and their wise and humane ideas became embodied in an appropriate and practical shape. And what have not the beneficent fruits of this change! Insanity no longer excites fear, but pity. It is looked upon, like any other disease, as a morbid affection of one of the bodily organs. The means of cure are sought for, as for any other bodily disorder. And it is discovered, too, to be the most easily cured of distempers, if it be but taken in hand soon enough.

Have we not tried the old way long enough! Have its results been so beneficent as to preclude the possibility of improvement! Are all of those subjected to our present Prison Discipline discharged cured! Is Society any the better for their punishment, excepting from their separation from it for a season! We speak not, of course, of the miserable profit of a Penitentiary—which is the last element that should enter into a plan of prison discipline. For these, even in the best managed prisons as to pecuniary returns, repay but a small part of the outlay of Society in its dealings with criminals. Does the existing system have any appreciable effect upon crime, without the walls of the Penitentiary!

diary! If all these interrogatories must be answered in the negative, as we believe they must, is it not the part of wisdom to begin to feel about after a more excellent way, if haply we may find it! And may we not be encouraged by the example of other visionaries and schemers—of old men that have seen visions, and of young men that have dreamed dreams—who have seen their visions accomplished and their dreams fulfilled, to see what the interpretation of our own may be!

At the conclusion of this article we can do no more than indicate the principle from which this change in the treatment of prisoners should begin, and with which it should end—which should encompass it like the emblematic serpent of the Egyptians, making one perfect re-entring circle. And this principle is, that the highest good of the prisoner should be the single purpose of the discipline administered. This should be the beginning and the end, the Alpha and the Omega, of Prison Discipline. Just as in the treatment of the Insane, the sole object contemplated is the benefit of the patient, and all the processes are directed to the end of cure or mitigation. To be sure, in the one case, as in the other, a public benefit is gained by the amount of misery that is relieved, the number of persons who are returned to Society useful members of it, the amount of money that is saved, and the moral advantage to a community proceeding from the consciousness of a wise and humane policy on its part. But the incidental advantage will be earned in the exact proportion that it is overlooked in the preliminary arrangements. In both cases the public good is the result of the good done to the individuals subjected to the curative process. And this good will be accomplished according to the singleness of heart and eye with which it is sought for. Of course, we do not put the Insane and the Criminal in the same category. The cases are analogous, but not of the same nature. This we shall explain more fully, hereafter. For this is not a subject to be exhausted by two or three newspaper articles.—Q.

Microscopic Wonders.

Upon examining the edge of a very sharp lancet with a microscope, it will appear as broad as the back of a knife; rough, uneven, full of notches and furrows. An exceedingly small needle resembles a rough iron bar. But the sting of a bee, seen through the same instrument, exhibits everywhere a most beautiful polish, without the least flaw, blemish or inequality, and it ends in a point too fine to be discerned. The threads of fine lawn seem coarser than the yarn with which ropes are made for anchors. But a silk worm's web appears perfectly smooth and shining, and everywhere equal. The smallest dot that can be made with a pen appears irregular and uneven. But little specks on the wings and bodies of insects are found to be most accurately circular. The finest miniature paintings appear before the microscope rugged and uneven, entirely void of beauty either in the drawing or coloring. The most even and beautiful varnishes will be found to be mere roughness. But the nearer we examine the works of God, even in the least of his productions, the more sensible shall we be of his wisdom and power. In the numberless species of insects, what proportion, exactness, uniformity and symmetry do we perceive in all organs, and in the coloring! azure, green, and vermilion, gold, silver, pearls, rubies, and diamonds; fringe and embroidery on their bodies, wings, heads, and every part! how high the finishing, how imitable the polish we every where behold!

Influence of the Gallows.

While at New Haven I visited the jail, and found a much better reception than when I was there on the night preceding the execution of Potter. Among the prisoners was one who had actually worked on the gallows on which he committed murder himself! The scene of the murder was near where Potter had committed his crime! Both he and his victim were supposed to be temperate. So much for the influence of hanging! I have a world of facts bearing on the same point. The more executions, the more murders. During the reign of Henry VIII, 72,000 were executed, and yet the historians of that day all agree that society was in a horrible condition. The same crime has often been committed at the foot of the gallows for which the criminal has been executed. One case happened in England where a man actually hired a seat to witness every execution, and he was himself afterwards executed for crime. One instance happened where a man had a strange infatuation to buy every rope that was used on these awful occasions. He afterwards hung himself with one of these ropes. A clergyman of Bristol, England, once examined 167 convicts under sentence of death, and all but three had witnessed public executions! yet men talk about the moral effects of Capital Punishment.—C. A.

[Prisoner's Friend.]

Mexican Offer.

The Washington correspondent of the Baltimore Patriot, thus states the amount of Mexican territory we should have received by a treaty concluded on the basis proposed by the Mexicans: "She offered to give 32,000 square miles of New Mexico east of the Rio Grande, and 291,000 square miles of California, west of the same river—in all 323,000 square miles, embracing more than one-fifth of the whole Mexican territory. It would give us the bay of San Francisco and the town of Monterey on the Pacific. Most of the territory offered thus to be ceded to the United States is good for nothing. Still it is about equal to that between the Nueces and the Rio Grande, for which the war is to go on, and the stream of blood and carnage and death and expense is to flow on."

This amount of territory will make 41 states larger than the state of Massachusetts, and eight states as large as Ohio. What more could be asked! Mexico, notwithstanding her grievous wrongs, has exhibited a spirit worthy of any Christian nation. She has done on her part all that could be asked. She has manifested a desire to stop the effusion of blood, by offering what in justice she was not bound to give, and now if the horrid work is to continue, we tremble for those who take the responsibility. The guilt will rest alone with the corrupt and guilty administration.—True Dem.

PHONOGRAPHY.

The rapid spread and almost universal sanction of the Writing and Printing Reformation, renders its success no longer a matter of doubt. Every friend of education who has heard anything of the system is anxious to learn it.

It is already introduced into many of the best Institutions of learning, and taught as a regular branch of instruction. The ablest reporters in the United States and England are making use of it. The many advantages it possesses over our present system; its simplicity and philosophical beauty, and the ease with which it may be learned are sufficient to recommend it to all. Below we give the Alphabet and a lesson illustrating the elementary principles, together with sufficient explanation to enable one to read it.

LESSON.

CONSONANT SIGNS.

P T CH K
B D J G
F TH (S) SH
V TH (Z) ZH
L R NG
M N Y H
W C

VOWEL SIGNS.

1ST GROUP. 2d GROUP.
Full. Stop'd. Full. Stop'd.
1st place e. i. au. o.
2d place a. e. uh. ol. n.
3d place ah. a. oo. oo.

DIPHTHONGS.

IV OIA
OUA

It will be seen that the consonants are represented by straight lines and curves drawn in different positions. The perpendicular and inclined ones are all made by commencing at the top and drawing the pen downwards, except the one for *f*, which is made upwards—the horizontal (which are those representing the sounds of K, G, M, N, and NG.) are made by commencing at the left hand end, and drawing the pen towards the right, attention to these rules is necessary in order to understand the

Explanation of the Vowel Signs.

The place where we commence writing a consonant sign is called the first place, the middle of it the second place, and the end of it the third place. The vowel sounds of the language are represented by dots and dashes occupying these three places, and have local values corresponding to them. The heavy dot, when in the first place represents the sound of *ee* in feet, feel, &c.; when in the second place the sound of *a* in fate, mate, &c.; and in the third place, the sound of *u* in fat, mat, &c. The light dot in the first place, represents the sound of *i* in fit, pin, sin, &c.; in the second place, the sound of *e* in met, fed, let, &c.; and in the third place, the sound of *oo* in fool, pool, &c. The heavy dash, in the first place, represents the sound of *au* in caught, ought, or of *ou* in bought; in the second place, *u* in cur, fur, &c.; and in the third place, the sound of *oo* in fool, pool, &c. The light dash, in the first place, represents the sound of *a* in cat, bat, &c.; in the second place, the sound of *u* in cut, sun, bud, &c.; and in the third place, the sound of *oo* in foot, or the sound of *u* in full, pull, &c. These dashes are all made at right angles to the consonants to which they are attached. The heavy dash, when put in the second place, and drawn parallel to the consonant, represents the sound of *o* in note, bone, &c. The sound of *h* is represented by a small dot prefixed to another dot or dash; the period is represented by a cross; the other pauses are the same as in our present system. A vowel sign, when placed at the left hand side of a perpendicular, or inclined sign, is read before it, and when placed at the right hand side is read after it; in some of the inclined curves the vowels may appear above or below, but the general direction of the curve must be taken, and read accordingly, as in the second word of the 13th line of the lesson, which is *hoof*. In the horizontal we read from above downwards, that is, when the vowels are placed above they are read first, and when below they are read after. These rules, it is thought, will enable all to read the above lesson with ease, but lest some should find it difficult, we subjoin a key to it. First line; pea, cat, me, the, see. 2d; it, if, is, in. 3d; pay, eight, aim, they, say. 4th; abb, hem, head, hen. 5th; pa, ma, half, bath. 6th; had, at, am, and. 8th; ought, saw, haul, awn. 8th; odd, hot, not, hop. 9th; her, fur, urn. 10th; hut, ran, thumb, dumb, nut. 11th; Petersburg; Ruth Tomlinson. 12th; Columbus; W. W. Follard. 13th; Georgetown; Ruth Cape. 14th; Bandyburg; Alex. Glen. 15th; Farmington; Willard Curtis. 16th; Elyria; L. J. Burrell. 17th; Oberlin; Lucy Stone. 18th; Oyo City; R. B. Dennis. 19th; Newton Falls; Dr. Homer Earle. 20th; Ravenna; Joseph Carroll. 21st; Hannah T. Thomas; Wilkesville. 22nd; Southington; Caleb Greene. 23rd; Mt. Union; Joseph Barnady. 24th; Hillsboro; Wm. Lyle Keys. 25th; Malta; Wm. Cope. 26th; Hinkley; C. D. Brown. 27th; Richfield; Jerome Harburt, Elijah Poor. 28th; Lodi; Dr. Sill. 29th; Chester; Roads; H. W. Curtis. 30th; Painesville; F. McGrew. 31st; Franklin Mills; Isaac Russell. 32nd; Granger; L. Hill. 33rd; Bath; G. McCloud. 34th; Hartford; G. W. Bushnell. 35th; Garrettsville; A. Joiner. 36th; Andover; A. G. Garlick and J. F. Whit more.

THE EMPEROR NICHOLAS.

The United Service Journal, for May, in a very interesting and laudatory article on the Emperor of Russia, gives the following, among anecdotes, illustrative of his character and habits: "He is frequently met on foot in the streets absolutely alone, and the immediate contact in which he then comes with his subjects of every degree, is sometimes the occasion of drawing forth his affability and proving the kindness of his nature. The etiquette on meeting him, is for a man to uncover the head and women to curtsy. He returns all salutations, not excepting those of the meanest peasants. It happened once, that as he was walking alone, he came up with a Frenchman, newly arrived at St. Petersburg, who, ignorant of the reciprocal consideration there deemed due from man to man, was smoking his cigar. The Emperor, dressed as usual in his officer's cap and cloak, passed him, and bowing, said—'Sir, it is not permitted to smoke in the streets.' 'Why?' said the Frenchman. 'It is not considered polite to those who

walk there also; and therefore is forbidden.' 'I respect authority; I obey.' He threw away his cigar, and continued to walk by the side of the supposed officer, and with French familiarity, entered into conversation, which he turned chiefly upon the country and the government, the Emperor giving him much information. He soon found that many persons saluted his companion. 'You appear, monsieur, to possess a large acquaintance,' said he. 'That is a fact,' said the emperor. They walked on, the Frenchman talking, and the emperor replying. More salutations, unexpressed heads, and low reverences, raised the curiosity of the stranger. 'You appear, monsieur, to be a person of consequence here; I fear I have been most unceremoniously intruding upon your time and patience. Surely, you must be the governor general.' 'I have been happy to afford information to a stranger; but you are mistaken in supposing me to be the governor general.' 'Why, then, do all persons whom we meet, salute you?' 'Because I am their Emperor.' The astonished foreigner, gratified with his adventure, paid his willing homage also.

Anti-Slavery Books

Kept constantly on hand by J. Elizabeth Jones, among which are

The Forlorn Hope.
Anti-Slavery Alphabet.
Madison Papers.
Phillips' Review of Spooner.
Narrative of Douglass.
Narrative of Brown.
Archy Moore.
The Liberty Cap.
Brotherhood of Thieves.
Slaveholder's Religion.
Disunionist, &c.
ALSO,
Burleigh's Death Penalty.
Christian Non-Resistance.
A Kiss for a Blow.

N. B. Most of the above works can be procured of Betsey M. Cowles, Austinburg.

Coverlet & Carpet Weaver BEFORE THE PUBLIC AGAIN.

Not for office, but to solicit a continuation of favors heretofore bestowed from his old customers, and as many new ones as will favor him with a trial. As a further inducement I have this spring obtained several new figures for my double coverlet loom, some of which will be put in operation in a few days from this date. Spin the woolen yarn 14 cuts to the pound, and bring 39 cuts after it is double and twisted, and 31 cuts cotton No. 6, two double; color of the woolen, 24 cuts blue and 8 cuts red. I am about putting in operation a loom to weave the same figures on the half double coverlets as is on the double ones, which will bring every object and flower to a complete point. Spin the woolen yarn for those 10 cuts to the pound, 18 cuts when doubled and twisted, and 14 pounds No. 5 single white cotton will fill one; 18 cuts No. 5 cotton double and twisted, 9 cuts single cotton No. 5, color the 9 cuts No. 5 blue will warp one. I put in operation two new figures on my other half double coverlet loom.

Figured table Linen, Ingraine and other Carpets were as formerly at the old stand on Green street, Salem, Columbiana co., O.
JAMES McLERAN.
May 23, 1847.

FONOGRAFI AND FONOTIPI.

Wm. C. ALEXANDER would respectfully announce to the citizens of Northern Ohio and Western Pennsylvania, that he intends spending some time in teaching the above sciences, and those wishing to obtain a correct and practical knowledge of them can obtain his services on the following terms.

He will visit any town and give a course of twelve lessons to a class of any number for \$30 dollars and his board during the time of teaching. Or a course of five lessons (which will give a knowledge of the elementary principles of the science and enable those attending to complete the course without any further assistance from a teacher) will be given for \$15.

Teachers of academies and other institutions of learning will find it to their advantage to have it introduced into their schools as early as possible.

All communications addressed to him at Columbiana, Col., county, Ohio, will receive prompt attention.
Columbiana, Sept. 4, 1847. Gm

THE SUBSCRIBERS take this opportunity of informing their friends and the public generally that they have commenced the Wholesale Grocery Commission and Forwarding business, under the firm of Gilmore, Porter & Moore. All consignments made to them will receive prompt attention. Upon the receipt of such, they will give liberal acceptances if desired—charges reasonable. Address Gilmore, Porter & Moore, No 26, west Front street, Cincinnati.
HIRAM S. GILMORE,
ROBERT PORTER,
AUGUSTUS O. MOORE.
Cincinnati, May 4, 1847.

Agents for the "Bugle."

OHIO.
New Garden; David L. Galbreath, and T. E. Vickers.
Columbiana; Lot Holmes.
Cool Springs; Malton Irvin.
Berlin; Jacob H. Barnes.
Mariboro; Dr. K. G. Thomas.
Canfield; John Wetmore.
Lowellville; John Bissell.
Youngstown; J. S. Johnson, and Wm. J. Bright.
New Lyme; Marsena Miller.
East Fairfield; John Marsh.
Selma; Thomas Swayne.
Springboro; Ira Thomas.
Harveyburg; W. Nicholson.
Oakland; Elizabeth Brooke.
Chagrin Falls; S. Dickerson.
Petersburg; Ruth Tomlinson.
Columbus; W. W. Follard.
Georgetown; Ruth Cape.
Bandyburg; Alex. Glen.
Farmington; Willard Curtis.
Elyria; L. J. Burrell.
Oberlin; Lucy Stone.
Oyo City; R. B. Dennis.
Newton Falls; Dr. Homer Earle.
Ravenna; Joseph Carroll.
Hannah T. Thomas; Wilkesville.
Southington; Caleb Greene.
Mt. Union; Joseph Barnady.
Hillsboro; Wm. Lyle Keys.
Malta; Wm. Cope.
Hinkley; C. D. Brown.
Richfield; Jerome Harburt, Elijah Poor.
Lodi; Dr. Sill.
Chester; Roads; H. W. Curtis.
Painesville; F. McGrew.
Franklin Mills; Isaac Russell.
Granger; L. Hill.
Bath; G. McCloud.
Hartford; G. W. Bushnell.
Garrettsville; A. Joiner.
Andover; A. G. Garlick and J. F. Whit more.

INDIANA.

Marion; John T. Morris.
Econom; Ira C. Maulsby.
Liberty; Edwin Gardner.
Winchester; Clarkson Pocket.
Knightstown; Dr. H. L. Terrill.
Richmond; Joseph Adleman.

PENNSYLVANIA.

Fallston; Milo A. Townsend.
Pittsburgh; H. Vashon.